787 earnings from the festival to buy a white dog and go to the Tu-hsiung Temple at Jen-ts'un to hold a dog-hanging meeting. The dog is hanged upside down on a branch of a tree in front of the temple. Food is placed below the dog's head but the dog cannot reach it because of the distance. The dog is left to die like that. If it does not die after seven days, a rich harvest is predicted, otherwise, a poor crop.

Special Programs in the Ch'iang Capping Ceremony and Funeral Ceremony--Practices concerning the Ch'iang capping and funeral ceremonies are very complicated. However, analysis shows that they include probably only two kinds of material: one is the material related to social systems and another to religious beliefs. I will mention here only a few important points in the programs of the capping and funeral ceremonies that have religious significance. This may help us understand more clearly the entire Ch'iang beliefs.

• 885 Capping ceremony (or adulthood ceremony) is called ye-boo-dei-sawoo in the Ch'iang language. This is a large-scale celebration. A tuan-kung is invited as early as the eighth month to cleanse the house and expel misfortunes so as to prepare for the capping ceremony which is to be held in the tenth month or as late as the twelfth month. The length of time from beginning to end is not shorter than the capping ceremony of the Australian aborigines. When the time for the ceremony comes, there are other complicated preparations to make. All sacrifices have to go through purification. We have no time to describe those details here, but one important program of the ceremony must be described. With his relatives sitting around a fire, the one to be capped always wears new clothes. A tuan-kung kneels and holds in his hand a fir stick, on the top of which is a paper image of the ancestor of mankind. The one to be capped kneels before the ancestor of mankind as another tuan-kung, holding some mo-ngi (white he-goat wool threads strung with stripes of colored cloth) which represent gifts from the ancestor of mankind, circles it around his neck. Then, the tuan-kung all kneel down and pray, saying briefly, "Since the very beginning of the earth, there has been the ancestor who created all things and men. Although his age is unknown, he is forever existing like the big fir trees on the rock beyond the reach of axes. His descendants should also receive his protection and live as long as heaven and earth, the sun and the moon, and enjoy good fortune, longevity, and peace..."

After the praying, gifts of the ancestor are distributed among the children of all the relatives present, regardless of sex, each receiving a gift. All are happy and the capping ceremony then begins. On the one hand, the clan chief tells the history of their ancestors. On the

other, the tuan-kung chants liturgies as he sacrifices to all the gods in the house. In the sacrifice to the Sheep God, there is a special program. A chicken and a living she-goat are used during the sacrifice to the Sheep God. The tuan-kung must regard the sheep as a person and giving it a portion of the ancestor's gifts, wishes it prolific in production. After the sacrifice, the sheep must be fed until its natural death and must not be killed or sold. Special food (dry cabbage) is used to feed the sheep which is called "Sacred Sheep," or hitu-tzé-sawoo. Among other programs, the sacrifice to the God of Granary must be given by the mother of the youth to be capped. In the sacrifice to the White Stone God on the roof, the heart of the white sheep must be taken out and the black sheep must be killed. These all have their specific meanings which will be discussed in the conclusion.

The funeral ceremony of the Ch'iang is also very complicated. We will discuss here only one of its most characteristic scenes. After the death of a Ch'iang tribesman, a goat is often killed /25/ to guide the dead man. It is called la-par-sar-ma-tchi, or the guiding goat. The man who kills the goat must be a senior of the deceased. If the deceased is a male, a he-goat will be killed; if a female, a she-goat. The place for killing the goat is right in front of the corpse. At that moment, a prayer must first be said: "The goat is guiding you. What disease you died of will be shown on the body of the goat." After the prayer, the goat is killed. The first gush of blood is received in a bowl. Wheat straws are dipped into the blood. The goat's blood is spread on the palm of the corpse (left hand for male and right hand for female) to let the deceased know that the goat will act as his guide. Then the body of the goat is dissected to discover the cause of his death. The disease found in the goat signifies a corresponding disease in the man that causes his death. After the disease is confirmed, relatives begin to cry sorrowfully and regret that they have not known its cause earlier and have not given him the right treatment. The relatives are not allowed to eat the mutton of this goat.

Although this scene is quite strange, it is not unique. Among the Tchuktchi tribe in Siberia, who practices funeral by exposure (discard), the corpse is cut open in the shape of a cross before the funeral to examine the cause of its death. If cremation is adopted, the corpse does not have to be cut open but the throat must be cut. (10) The Azande (or niam-niam) people in Africa believe that if a